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HERALD
AT HOME AND ABROAD



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They Remain. Give ye Them to Eat**

OCTOBER 1940

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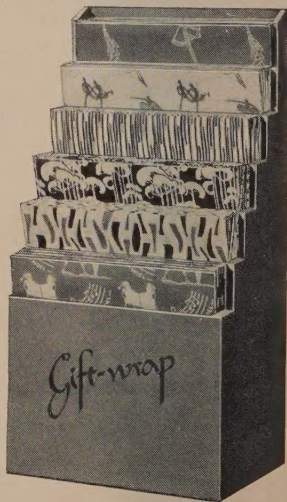
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The Missionary Herald

At Home and Abroad

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OCTOBER, 1940

No. 12

"Give Ye Them To Eat"

As our cover suggests, we should be especially interested in the people of this and other lands, regardless of who rules them; of souls everywhere that need saving and feeding; of lives which should have the inspiration of Christ.

Whatever happens in Europe, Africa, Asia, the islands of the sea, America, there are countless thousands, even millions, of humans whom the Savior stands among and for whom He pleads.

And these days of revolution bring out His commanding fig-

ure in clearer outline and His voice in firmer, authoritative tone.

Perhaps this October HERALD will help produce the response He expects of us. It is dedicated to the primary *religious* purpose of Missions; to meeting the *spiritual* hunger of men.

Frankly, our hope is that our readers as they read "from cover to cover" will be moved to give a support commensurate with the need. Man's extremity is God's opportunity AND ours.

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Saloniki—the Thessalonica of St. Paul's day—lies before us in this picture. It has always been a city covered by conquerors, and is covered today. In fact, by the time these words are read Saloniki may have become an international storm center.

Behind this city, on a hill, stands Anatolia College, a living monument to the courage and skill, faith and work, of the hero of our first article. He too covered Macedonia and its people—but for Christ and a better world.

What "Anatolia" has already done for the people of that part of Europe and the Near East has brought much encouragement to Dr. White and to his successors, President Ernest Riggs and associates; also to those in America who support the College.

Saint George and the Dragon

THE dragon is DEFEATISM, a new name for an old, old enemy.

The first St. George was the late Rev. George C. Raynolds, D.D., veteran missionary in Eastern Turkey. The occasion of his conflict was the deportation of his Armenian colleagues into the deserts and the destruction by the Turks of all the work of a life time: his churches, his schools, college and seminary, his hospital—and as fine a body of preachers and teachers as one could care to be associated with. And finally the worst loss of all—the death of his helpmate in that perilous frightful flight from Van.

The foe had apparently conquered at every point. All of our hero's work of fifty years had apparently come to naught. And the old dragon, roaring and belching forth its deadly poisonous gas of defeat and despair!

But Dr. Raynolds was a warrior. He showed the mettle of a true missionary. "God reigns, God reigns," he cried; and had it been physically possible this Christian of seventy would have returned to start anew where he had begun fifty years before. We shall never forget the inspira-



Our "Saint George" is standing in the pulpit which he "filled" when 25 years of age. He joined this church at Chester Center, Iowa, when eleven years of age. Behind is a window given in memory of his father, Rev. George Hills White, pastor of the church 1872-1886

tion of his faith and courage when he so quietly and yet confidently met the dragon and mastered him.

The second St. George is still alive, and though a president-emeritus is quite active in America in behalf of his beloved Anatolia College.

Dr. George E. White began his struggle with the dragon in 1916. All the work of his thirty years at Marsovan (Merzifon) in Asia Minor seemed destroyed when his Armenian and Greek associates and the College itself

were swept away by the Turks. His life work seemed irretrievably lost. Nothing seemed left of plant and people.

To an ordinary man the call would have been to quit for good. For this missionary was over sixty years of age—a time in life when most of us begin to lose our vision and vitality, to seek to avoid initiating new plans we cannot carry through, and to pass the work of warfare to younger and better men.

But not so George White. He refused. He faced the dragon and beat him down to death. He was more than conqueror through Him that loves us. He immediately set to work at sixty-two to rebuild—and to do this in another land! As President Nollen of Grinnell puts it, "The vigor of his mind and will, the force of his devotion, were unimpaired, and he determined that Anatolia College should rise from its ashes to begin a new life in a new setting where its work could be done in peace."

This courageous missionary transplanted Anatolia College from Asia Minor to Macedonia; from Merzifon, Turkey, to Thessaloniki, Greece; from a "lost cause" to a truly triumphant Christian enterprise.

"Here, at a famous gateway to the Balkans," continues President Nollen, "beginning with nothing but a name, without land or building or book or bench or staff, the courage and

persistence of Dr. White and his loyal associates have worked a miracle of re-creation. Already within ten years Anatolia College stands on its campus high above the city, a beacon light of Christian education for the Near East."

If you wish more of this inspiring story in detail read Dr. White's *Adventuring with Anatolia College*, printed by the Herald-Register Publishing Company, Inc., Grinnell, Iowa, and retailing for one dollar, postpaid. It can be ordered through Harvey L. Meeken, Agent, 14 Beacon Street, Boston.

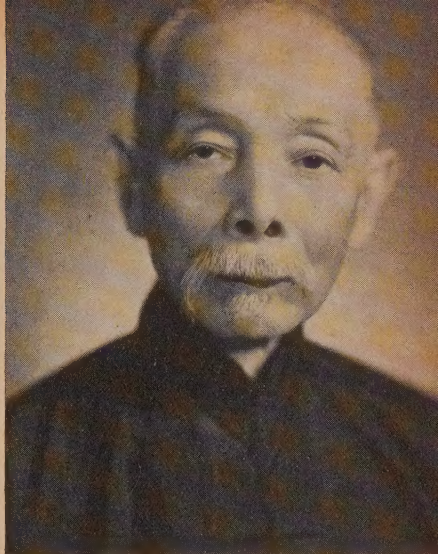
At present writing (September 13) it looks as if many within our Fellowship the world over might be called upon to face the same old dragon of Defeatism. In a world in revolution—politically, economically, socially, religiously—anything may happen at any time to sweep away the fruits of our Christian labor, or to shatter the very foundations of Christian civilization. War plays havoc with works of peace.

How shall we meet the beast? With conquering courage and faith, if we are in Christ. With assurance of final victory. With determination to begin anew and to "keep on at the long hard sure task of laying the foundations for a better world order, a real Christian community, through the persuasions of eternal truth." We can do nothing else if we drink deep of the water of the Magic Tree.

Home or Foreign?

By

Rev. Charles Franklin Parker
of Prescott, Arizona



*In America he was Charles Wann;
in China, Jan Con Sang*

IT was a fine late autumn evening in 1896 in the pioneer mountain town of Prescott, Arizona Territory. Deacon Otis recalled as he was about to leave his home that he should take along a topcoat to wear when he returned from the church. It was a crisp, stimulating, and exhilarating evening and it matched the Deacon's spirit for he was going to his church to meet the minister and to share in directing a mission for a group of young Chinese boys who had come into the community and to whom he had become an adopted uncle.

Walking from his home, he soon saw the beloved little church

which he had had such a vital part in establishing in 1880. He had brought his Oberlin background with him to Arizona and he had not been content until he had been instrumental, with the aid of the Home Missionary Society, in organizing the first Congregational Church in the Territory and, soon thereafter, in erecting an edifice. He could see the building now—nothing grand about it, just a little rectangular frame church, but he was proud of it and of all the Christian enterprises that it supported. And he was satisfied with the place in God's vineyard

that was his. He was the senior deacon, superintendent of the Sunday School, and the teacher in a mission for his beloved Chinese.

As he approached, he met the minister, the Reverend T. D. McLean, also arriving to lead in the work of the mission. They entered the little church and soon there came Tom Lui, Tom Ben, Low Sung, Kim Sam, Jo Ah Jow, Chin Kee, Low Dick, and Charlie Wann. Then followed the singing of evangelistic hymns, lessons in English all read from the Bible, and an address by Mr. McLean.

Our interest centers in Charlie Wann, the young Chinaman from Shek Kee, Chung Shoon District, with his shaved forehead, long queue, and long though spare moustache. This young man had left his native China at the age of fourteen years and had come to California. There he had attended a night school in a mission for Chinese and had learned some English and had come into contact with the Christian teaching, because these American teachers had in view the one goal of converting these Chinese to Christ. Like most of these young Chinese, Charlie Wann gambled and when he lost he was thoroughly despondent. After some time he decided to break away from his companions in sin, the gamblers, and came to

Prescott. Here he again found a Chinese mission and he attended. Thus we find him in the class on this evening in 1896.

At the conclusion of his sermon on one of these evenings of the class, Mr. McLean asked all of those who wanted to know more about Jesus to stand. The spirit moved Charlie Wann to arise, "For," he said in relating the experience many years later to Rev. Charles A. Nelson, a missionary of the American Board in China from 1892 to 1933, "I felt that if I ever was to be saved from sin, I must take this last chance."

He was given further instruction and was later baptized and became affiliated with the church. This event was to change the entire life of Charlie Wann; and Deacon Otis and Mr. McLean little realized what a great good was to come from this humble life of this young Chinese man.

In 1902 Charlie Wann returned to his native Shek Kee in China and then began the story of one of the great Christian laymen of China. He became one of the co-founders of the "Sincere Co., Ltd.," and wealth and power were to be placed in his hands.

In an interview given by one of his American friends some years ago, after this man now known by his true name, Mr. Jan Con Sang, and now eighty



Mr. Jan and family pose for us: front row, Mr. and Mrs. Jan and their two boys; back row, his four daughters and two daughters-in-law

years old, had revisited Prescott, we find these words:

"Charlie Wann, who once shuffled around his shabby store in the heart of Prescott's Chinatown, will celebrate a sumptuous Christmas in his palace in Hongkong this year. He isn't poor Charlie Wann any more. No longer is he the inconsequential Chinaman who crept to a Christian church on Christmas and praised the Lord in his pidgin English. He's known as Jan Con Sang, the Powerful, in Hongkong. Six great retail stores, valued at \$5,000,000, are managed by his elder sons. A great Christian hospital operates in the shadow of his luxurious palace, maintained by him. His river boats transport his goods and his own railroads carry his merchandise. The largest building in Hongkong is too small for an assemblage of his employees. They are going to hold their Christmas services in relays."

In his native China Mr. Jan Con Sang has been a great force for good and has given unstint-

ingly of his means, his time, his influence, his prayers, and his counsel to Christian enterprises. Almost immediately upon his return to China he sought the aid of Mr. Nelson in converting his family to the Christian faith. He is quietly proud of his successful sons, one the manager of the Shanghai store of the Sincere Co., and the other son a Doctor of Medicine. In his four daughters too he finds this same pride. A Christian family—father, mother, and six children carrying forward Christian work in China.

Mr. Jan has established several chapels in Kwaungtung Province where religious services are held regularly. In his own home in Kowloon Tong, Hongkong, Sunday School is conducted by his daughter with assistants for fifty neighborhood children and a chapel service is held every Sun-



Mr. Jan erected this Hall in memory of his parents. It is in the "Christian cemetery" at Hong Kong

day evening. He has built a "Parents' Memorial Hall" in memory of his parents in Christian cemetery at Hongkong where, in 1939, 250 poor refugees were sheltered.

He has served as chairman of the Board of Trustees of the Mei Wa Middle School to which he has given generously. He was one of the founders of the Kee Kwang hospital at Shek Kee and in 1928 he revisited the United States and raised \$20,000, for it. When the American Board withdrew its support in South China, Mr. Jan led in the formation of "The Home Missionary Society of the Chinese Congregational Church in South China" and, in company with the Reverend Yung Ting Shong on the visit to the United States, raised \$100,000, for the support of this work.

Mr. Jan has been a great

influence for the Christian cause in China. Someone has said his services have been worth that of fifty foreign missionaries. He has retired now and in a recent letter to this writer, he said,

"I thank God heartily and the friends of your church for having taught us their knowledge and pointed us to serve the true God. So that I have the opportunity to bring the message back to our people with favor of our Lord. And enable us to witness our Master wherever we are."

In a little mission church on the frontier came a poor Chinese boy seeking knowledge and found the true God. He has truly builded a Christian empire in South China. Who can draw the line of demarcation—"home" and/or "foreign" missions?

Rev. Charles A. Nelson of Canton, China wrote a booklet on the life of Mr. Jan in 1933 called *A Transformed Life*.



Charles Emerson Burton

1869—1940

*GENERAL SECRETARY OF THE NATIONAL COUNCIL 1921-31,
AND OF THE GENERAL COUNCIL 1931-38*

THE architect of the present organization of the Congregational and Christian churches who gave the best years of his life to devising ways for combining democracy and efficiency in the administration of the missionary work of our churches.

A man so fair-minded and patient that none could quarrel with him. His faith was so serene that he could afford to wait, yet never did he swerve from his ultimate aims.

A shy soul who kept his well-developed sense of humor concealed from the common gaze and who never scattered his pearls carelessly.

A son of the soil who made his way in the world by his own unaided industry.

From the day of his birth on an Iowa farm through the years of preparation and study in Minneapolis, at Carleton College and Chicago Seminary; during three significant pastorates in Minneapolis, Columbus and Cleveland; as a servant of all the churches perfecting the organization, first of the Church Extension Boards, and later of the General Council; through the brief but happy sunset years to his death on August 27 at Georges Mills, New Hampshire, the one inevitable comment on the work of Charles Emerson Burton has ever been, "Well done, good and faithful servant!"



*The First Church of Berkeley
illuminated for the Council*

The General Council Kept Cool and Happy

WHILE most of the nation sweltered in the heat and the world palpitated with fear, the General Council of the Congregational and Christian churches assembled on August 13 in the First Church of Berkeley, California, in an atmosphere so cool as to be almost cold and in the spirit of unperturbed faith.

Numbers were such as to drain the travel fund as dry as the deserts of Nevada and to register a new high in several categories. Counting the young people who were in session at Mills College and the numerous associate members recruited by the California Conferences, over two thousand people both paid the registration fee and put in a personal appear-

ance. In round numbers there were 200 young people, 300 laymen (all masculine), 600 ministers and 900 women! And the church was still full when the gavel fell for the final session at noon on August 20.

In many ways it was a laymen's council. For two days before it opened a group of men had a glorious time discussing religion at the Pacific School of Religion. A real contest between two laymen for the moderatorship introduced a new note into the proceedings. At the first ballot a spontaneous lay nomination of President Albert W. Palmer attracted sixty votes, with ex-governor Sweet of Colorado in first place with a margin of four

votes over Ronald Bridges of Maine. In the light of this situation the powers-that-be decided that the Council had better sleep on the matter and then vote again. The next morning President Palmer withdrew, and Governor Sweet won by a margin of twelve votes over the man from Maine. Everybody had a good time, and the moral is that we do not lack laymen for the moderatorship.

The Council was disposed to worship, with well-attended prayers conducted by Theodore K. Vogler of Chicago every morning and a sermon by a distinguished preacher every night. A new departure was the holding of separate Communion Services for men and women on Sunday morning. The predominating note was that of faith in God and hope for the world, although no one had a clear revelation as to how we are to escape from our present tribulations. As the Council proceeded it became increasingly evident that nothing approaching unanimity could be secured for a resolution commending or condemning either our support of Britain or the introduction of peacetime conscription. The statement finally adopted asked six questions concerning the latter without either approving or disapproving the step. At the instigation of the Council for Social Action, a commission was created through which the churches can render

humanitarian service to the sufferers from the war. More will be found concerning this on another page.

An impressive innovation was the formal recognition of the new state superintendents who have been elected since the last Council: Robert Bruce of New York, Nelson C. Dreier of Colorado, Herman H. Lindeman of Oklahoma, Texas, and Louisiana, E. Merle Rymph of Kansas and Norman C. Schenk of Hawaii.

Of real business there was remarkably little. The machinery of the denomination was left entirely untinkered. Rockwell Harmon Potter wittily relinquished the presidency of the American Board which he has held for fifteen years to Russell Henry Stafford of the Old South Church of Boston. Considerable discussion was given to the effect of the declining interest rate upon the Annuity Fund with particular attention to those enrolled under the Original Plan. The first steps toward meeting this situation will be further efforts to raise the Debt of Honor.

Parallel with the sessions of the General Council were those of the National Council of the Pilgrim Fellowship at Mills College, nine difficult miles away. With representatives from forty states, the young people worked long and seriously on many matters. Henry Rust of Michigan succeeded Walter Staves of Iowa as national president.



What Christians CAN Do

By Harley H. Gill

THE Christian knows that we are now seeing the logical and inevitable end of the philosophy that our Master came to overcome. Those who take the sword will one day perish by the sword. There is no way for the preservation of life and of civilization other than that of love.

The one clear course of any practical lasting value now open is to create and maintain "cells of good will," tiny organisms of love and fellowship that grow as yeast grows until the whole shall one day be leavened; "colonies of heaven" in churches, hospitals, schools, where men and women and youth live the truly normal life, each desiring the good of

the other. Small, ineffective, unimportant they may seem in the presence of gigantic forces; but there is no other way.

If good will is not at the heart of the universe, we are lost; but if it is there, there is no denying its ultimate success.

Here is where the ordinary Christian may take hold. Here is a definite contribution that may be made. By our gifts to the Cause of Christ at home and abroad the spark may be struck, the yeast deposited, the forces set in motion that cannot be limited or denied until the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.



This Is Stewardship Year!

TO many it will seem strange that 1940-41 should have been chosen for Stewardship Year, and yet the selection is not without measure of weird appropriateness.

Whether we desire it or not, a considerable proportion of our income for the coming year will be devoted to the creation of engines of destruction. In this we cannot help ourselves.

Does not this very circumstance make it highly desirable that we consider devoting a further portion of our incomes to expressing our deeper desires by dedicating it to the extension of Christ's Kingdom? We are compelled to go one mile; our self respect demands that we go a second mile in love.

But someone objects that many of us will have less from which to give in the days that are ahead. This may be so; yet the habit of giving is not born of the overflowing pocketbook but of

the grateful soul. Our forefathers kept their first Thanksgiving, not because they had plenty, but because they had enough. The upheavals of the times should make us appreciate such blessings as are ours. This is a better time for teaching Stewardship than when the stock market was bounding upwards.

That your church may keep Stewardship Year effectively, we suggest that you order a quantity of one or more of the following free leaflets from the Missions Council.

It Is More Blessed, 6 pp. New 1940.

Immortal Money, by Jay T. Stocking, 6 pp.

Jesus and Money, by Gardner Lattimer, 8 pp.

A Layman Speaks, by Oscar L. Blinn. 2 pp.

A Program of Stewardship Education, 6 pp. Reprinted from "Financing Our Church."

Assistance to War Victims

Stirred by the need of the innocent victims of war, and realizing the profound desire of our churches for coördinated effort to meet the ever-increasing suffering made inevitable by the spread of conflict, the General Council of Congregational and Christian Churches meeting in Berkeley in August, 1940, hereby creates a Committee for Assistance to War Victims through which our denomination may advise our churches and implement the will of their members to assume their full share of the common sacrifice necessary to meet the practical human need of this emergency and to express the constructive good will for which the Christian Church must ever stand; and that we hereby direct the Council for Social Action to nominate fifty members of a committee of 100, the remainder to be appointed in consultation with the Executive Committee of the General Council to confer upon and carry forward these matters of Christian service.

This Committee hopes to reach every individual in every church in our fellowship. In the meantime we suggest that your church should form a "Committee for Assistance to War Victims" and send the names and addresses to Mrs. R. G. Whiting, The Council for Social Action, 289 Fourth Ave., New York, N. Y.

What do we hope to accomplish?

1. To provide information to local churches and to individuals about the various ways to *assist war victims*.

2. To coöperate with such agencies as the Church Committee for China Relief, the American Committee for Christian Refugees and the United States Committee for the Care of European Children.

3. To raise money which will be spent by our own committee

for direct relief or be allocated to the agency best equipped to care for certain emergencies. For example, Chinese relief can best be administered by the very efficient Church Committee for China Relief.

What the local church can do

1. Form a committee. If possible the members should be individuals who think it is fun to ask for money.

2. Try *not* to have elaborate money-raising events. Here is a cause for which people should *give* without *getting* anything in return but the sheer joy of giving.

3. Take a refugee, or refugee family, into your community. Help them to find friends, a home, a job.

4. Find homes for children coming from Great Britain. The Council for Social Action is one

of the panel of coöperating agencies of the United States Committee for the Care of European Children. The Congregational Union of England and Wales has asked us to find homes for children whom they designate to our care. In New England we are working with the reception committee which is housing large numbers of children while they await the homes to which they will be assigned "for the duration."

5. Provide affidavits of support for political refugees now in Europe who want to come to this country and who may be killed or sent to concentration camps unless they can escape to the United States. One church in Iowa has provided affidavits for twenty such exiles. Individuals in thirty-six countries of the world have asked for help through the American Committee for Christian Refugees.

6. Work with other agencies in your community in order that the most effective and widespread results may be attained.

7. Write as often as you can or will to the office of the Council for Social Action for information and help. Let us know what you are doing.

8. Send money as soon as possible. The winter is coming. There is urgent need for funds for shelter, food, and clothing,



Between Sessions of the General Council

as well as for the forms of personal and spiritual service which are the essence of Christianity.

It is to you, ministers and members of our churches, that the Committee for Assistance to War Victims appeals. In your hearts is the love, in your minds the courage, in your hands the energy and generosity to make of our broad protecting oceans not the waters of isolation but the highways of friendship and mercy to the less fortunate peoples of other lands.

Checks should be made payable to Elbert A. Harvey, Treasurer, and sent to the Council for Social Action, 289 Fourth Avenue, New York, N. Y.

Those who wish to keep abreast of our best minds in Christian action should subscribe for **SOCIAL ACTION**. Send address and dollar to the Council for Social Action, 289 Fourth Avenue, New York.

Church Architecture Goes Religious

"**H**OW may we transform our 'meeting house' into a place of worship?" is a question which an increasing number of churches are asking themselves.

Formerly the architectural thoughts of most churches ran, first, to shelter and, second, to adornment. The saints were satisfied with a sound foundation, a tight roof, adequate heating, reasonable acoustics, a pipey pipe organ, colorful windows, and an exterior sufficiently pretentious to impress the Methodists.

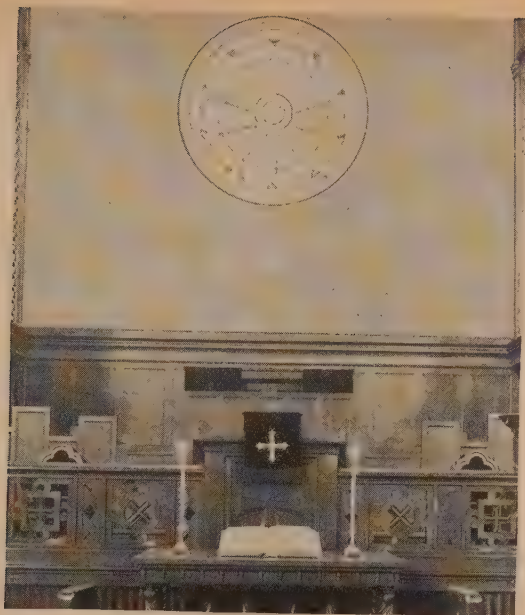
Today our desires are more subtle. We ask that the architecture of our churches serve our religious as well as our mundane needs. We desire that the House of God be so designed as to make it easy for us to enter into His presence. We think of the church, not as a place to sit and look at other people, but as a spot where it is natural for us to lift our hearts in prayer.

The increasing emphasis upon worship is raising a forest of question marks concerning the conventional church auditorium. In regard to corner pulpits, circular pews and glistening organ pipes waiting to be counted, sentiment is unanimously negative. There is some difference of opinion as to whether the preacher and pulpit should be moved over to one side or per-

mitted to remain at the focal point of attention. In either case, the minister is encouraged to keep himself in comparative obscurity except when actually conducting worship. Not only are choirs becomingly gowned, but their seats are arranged with increasing frequency so that their eyes cannot idly rove about among the congregation. Grave doubts are arising as to the beauty and religious significance of much ecclesiastical stained glass. The concern of the women is rising from the carpets on the floor to the desirability of drapes at the windows.

On the positive side, our churches are seeking to arrange their interiors so that the eyes of the worshippers will normally rest upon some object or setting which possesses both beauty and religious significance. Much ingenuity is shown in the creation of "worship centers," which may be either in a chancel or directly in front of the pulpit. Among the elements commonly used are drapes, pictures, flowers, an open Bible, candles, a cross.

This tendency commonly calls for artistic sensibility and mechanical ingenuity rather than for a large investment of money. Often all that is needed is the willingness to "move the furniture around." Where new pur-

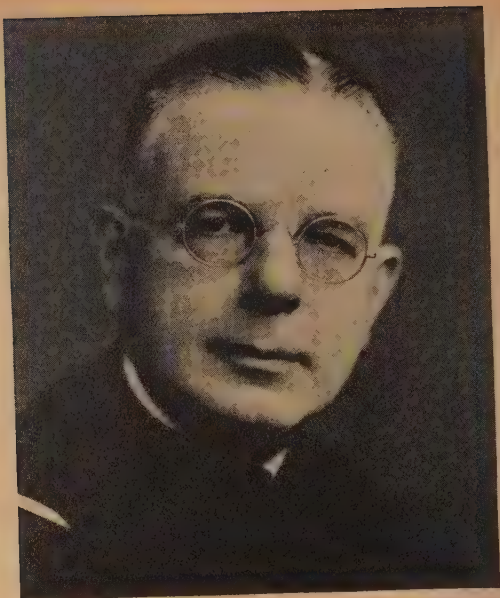


No architectural changes were needed to create a worship center in the First Church of Oakland, California

chases are necessary, they can frequently be secured as memorial gifts. In not a few instances the men of a church have remodelled the sanctuary "with their own hands." Here is an opportunity to show men and women that both their artistic tastes and their mechanical skills can be used for truly religious ends.

Our growing inclination toward worship is having a happy effect upon the Church Building Department of the Board of Home Missions. In the past it has been regarded as "a very present help in time of trouble" by churches whose ambitions have

outrun their finances, while the common mind has associated its work with title deeds, mortgages and annual payments. But today we are returning to the conviction which our fathers cherished—that the building of a church can be a means of spiritual grace. The grants and loans, both for remodelling old structures and the erection of new ones, need no longer be thought of in terms of brick and mortar or wood and paint. Rather do they give to the people of our churches the means by which they may experience the presence of God.



AMERICAN BOARD PRESIDENT

At the Annual Meeting of the American Board held in August at Berkeley, Cal., Russell Henry Stafford, D.D., L.L.D., of Boston, Mass., was elected president, to succeed Dr. Rockwell Harmon Potter who declined re-election after fifteen years of service.

President Stafford is the minister of the Old South Church in Boston and has been chairman of the Prudential Committee for several years. He has also seen much of our foreign missionary work first hand. He was one of America's forty-five delegates to the Madras Conference of World Churches in 1938.

Dr. Stafford is a trustee of Drury and Piedmont Colleges here and is president of the Board of Trustees of Anatolia College at Saloniki, Greece. He is a genuine friend of the homeland work of our churches as of the work abroad. Born and reared in the middle west, educated not only there but also on the Pacific and Atlantic coasts, and with pastorates in the west and east, he is fortunate in his nation-wide interests and sympathies.

"No Matter What Happens"

FROM A LETTER TO THE EDITOR

AT first I was so sunk about the world and its conditions that I felt pretty hopeless about Christian missions, so far as making them effective was concerned. Now, however, in spite of what has happened, I have a serenity that nothing seems to be able to shake.

We have been having such an easy time, comparatively speaking, in our mission work the last fifty years or so that we don't remember how our churches used to send workers into hostile lands, where not only governments but also the people themselves were against the missionary.

No matter what happens, Christianity is the salvation of the world. Therefore, no matter if Germany controls Europe and Asia, India and Africa or if Japan absorbs China and the islands of the sea, Christians must stand together; and the American Christian Church must seek every possible way to keep her representatives on the field and to finance the nationals there.

We must stop being so soft and sentimental. Either our Faith is right or it is wrong. It is right; therefore we should put it up to our people thus:

"Do you believe that Jesus Christ is the Way of Life? Are you willing to see his Church wiped out? Then stand by Christian missions. Keep up your united front the world around. Hold together the strong inner circle of Christian leaders in our world fellowship. Whatever the conditions, there will be Christians in all the lands. They will need our prayers and other practical forms of help more than ever."

Someone said to a nearby minister the other day that he didn't believe in missions. The preacher replied that Hitler did. He might have added that Lenin too believed in missions; that these dictators and their following, the Nazis, Fascists, and Communists, had a religion which they preached everywhere, in season and out of season; and he could have well raised the question whether our religion was going to back down and give way to them so long as there was one church left in the world; or even if all the church doors in the world were closed.

There could be only one answer and that a resounding "No!"

Student Summer Service in Nebraska

Excerpts from a round robin letter circulated among the group of prospective preachers who exercised their talents under the summer sun of Nebraska.

Verdon, Nebraska

Dear Fellows:

Well, the first day is over, and it has been some day.

I have the entire parsonage to myself. It is quite comfortable, except that there is no running water—only an ancient windlass well on the back porch. The town has about 296 people, and is in a very hilly, rather wooded region. They have had plenty of rain—the finest spring in years. Verdon seems to be predominantly Welsh, and our church abounds with such family names as Jones, Owens, Davies, Griffiths, Lewis, Roberts, Evans, etc. They are very proud and conscious of their Welsh descent. Most of the older church members speak Welsh as well as English. The building is very old. It has a gem of a New England tower—a very attractive, simple exterior. There is a large parish house at the rear, but no basement. Church and parsonage have a grand lawn, and I've inherited not only all kinds of flowers, but a thriving vegetable garden.

ROGER MANNERS

Doniphan, Nebraska

Fellow Preachers:

It is now seven o'clock Wednesday evening, and much has happened since I left Crete. Our Bible school has been going on for three days and there are only seven left. Even though most of the boys and girls go to Sunday School you'd be surprised how little they know about the Bible, even the simplest stories. It racks my brain to think up things to ask them in Bible baseball. These boys and girls are really fast. They made their Christian flags in one day. Today they made covers for their scrapbooks and they are really pretty.

I live in the basement of the church. The women are almost too nice to me in bringing food. The Ladies Aid met in the basement of the church this afternoon and fed me two big helpings of ice cream and two pieces of cake. They left me almost two-thirds of a quart of cream. One lady brought me six eggs and a whole quart of canned hamburgers. Another sent me a can of peaches and a half-size lemon pie. Others brought things for my bed, etc.



James Wingate tells a story to the Belvidere Vacation School

All in all I am thoroughly enjoying myself.

This morning our boys and girls played ball with those from the Catholic Church. Mind you, with them, not against them. The two teams were composed of both denominations. Father Ed, as everybody calls him, umpired and I pitched and played for both sides. There was a grand feeling of coöperation and no arguments!

CLAYTON SHOTWELL

Crete, Nebraska

Dear Friends:

Saturday afternoon our young people met at the church and

planned the Sunday Service. They wrote a litany and practiced some special music.

Sunday we conducted the worship service. The girls made a worship center, we moved the pulpit, and then we opened with a processional. All these changes seemed to be well received. For a sermon I just rambled about giving conference impressions and ending on the same note as I did at the camp fire. Monday morning we opened our Bible School. We had thirty-five in the primary group and the same number in the juniors' class.

Last night I saw the movie, "Edison the Man." It gave me an idea I think I'll use as the

jumping-off place for next week's sermon. Edison says that mankind needs a coördination between his inventive initiative and his humanism. The idea came to me that perhaps religion has and can serve that purpose.

HARRY LAKE

Belvidere, Nebraska

Hello, Everyone:

All goes well down Belvidere way. Although the farmers are heading for crop failure again, they take it philosophically and complaints are few.

Speaking of farmers, this experience in one short week has

On the side lines during the play period



taught me more of the desirable values on which to build life than all my schooling. When I see the strong faces gazing quietly at me in or out of church, I feel that my attitude is cheap and showy, my learning superfluous and above all, my thinking dreadfully naïve. The soil, the fight with the elements, and the hardships of daily farming have given these people what I, and most everyone I know, lack. Their depths in human experience and pain and endurance have shown only too definitely my own shallowness; their faith, my skepticism; their strength, my weakness. I'm not on the teaching end this summer, after all. I guess maybe I've come here to learn.

Sunday I preached, taught Sunday School, met a million people and led Young People's. There are only about ten young people now. There should be forty. Wish me luck!

JIM WINGATE

Naponee, Nebraska

Dear Fellows:

Speeches—speeches—and more speeches! That is all I do. I have never made so many, and the funny thing is, I like it.

Boys, I have never been so satisfied in my whole life. I have had my doubtings during college whether I was really cut out for the ministry, whether it was the work for me, whether



A Nebraska Vacation School worship center

I could be of any service to the Lord—but now I am definitely decided.

Life is great in a small town, even if every other telephone conversation is about you. We have electricity and running water, a free show every Wednesday evening and a free dance every Saturday evening. I do not attend the latter, as it is rather rowdy. There are now liquor stores in town and the folks are pretty good westerners.

I have to do my visiting on foot or horseback. Mostly the latter, as it is so much fun.

My first Sunday was the experience of my life. Boy, was I nervous and sick. I had a grand service though. The people are so receptive, and willing to help. There has not been

any minister here for the past seven years. They are ready to do anything for me. I am just about treated as a king. I thought I was getting to a heathen land, but was sure mistaken. I have quite a few college graduates, teachers, etc., in my church. People aren't "dumb farmers" as many city folks term them.

I stay at a very nice home. My study is in the church basement, which is the coolest place in town. I eat at a café, I don't have a meal ticket, but just eat as much as I want to and any time of the day I want to. This is very convenient.

MORRIS WEBER

P.S.: Young people call me "Parson Web"!

Foreign Missions Today

By Charles R. Watson

The President of American University, Cairo, Egypt, and long known as one of the great missionary leaders of the Church, made these remarks recently in a broadcast.

FOREIGN missions are serving the broadest internationalism and world brotherhood. In the last Great War, where other bonds of coöperation snapped, it was the Christian missionary bond alone that held and maintained its international services.

But it is not in war emergency services, dramatic though these are, that the richest answer is to be found to the question "What are foreign missions doing today?" It lies in the steady stream of life-giving influences exerted by foreign missions in their day-by-day activities.

Picture to yourself the network of Christian influences and activities represented by the foreign missionary movement throughout the world. Twenty-seven thousand evangelical foreign missionaries with a national staff totaling seventy-two thousand other workers; fifty-five thousand organized churches as centers of light and love; six million communicant members distributed as leaven in their respective communities; three million boys and girls, young men and women in schools and colleges where the atmosphere is morally uplifting and where ideals

are imparted for both individual and national life.

Add to this picture the daily round of unselfish service that touches annually in the hospitals over eight hundred thousand in-patients and in the dispensaries eight million more.

Such influences have a double significance in this day of the emergence of nationalism in so many non-Christian lands. This new formative principle, nationalism, is a very significant fact. New ideals and ideas are accepted. New leadership appears. The shackles of old traditions fall away. That which was static becomes dynamic. There is movement everywhere.

The nation is on trek. How serious are such days. For just as personality may be selfish, exclusive, wilful, unsocial, so may nationalism become. On the other hand, it may be wholesome, broad, coöperative—internationally.

As the nations, India, Egypt, Syria, Iraq, Turkey, China, and others, pass into and through this stage of a nationalistic consciousness, what importance attaches to any movement that can coöperate in that national

development and guide it along lines that are wholesome and true! This is what foreign missions are doing today.

However, the most important answer lies in the spiritual sphere. Foreign missions are today helping men to know God. They are helping to keep the face of God unveiled for those who know him not. In the face of a world-wide materialism, foreign missions are awakening the spiritual natures of men. They are making God

known to men as he is revealed in Christ, not an absentee God, but as a living, active, dynamic participant in human life, who is accessible to every individual for help, for guidance, for cleansing, and for moral undergirding, as a God of love.

It is thus that in war and in peace, year in and year out, the Christian missionary enterprise is building across the world the spirit of brotherhood and the spirit of peace.

Let Me Thank You

By R. H. Gaikwad

I AM extremely happy to express my own deep gratitude and that of our churches in India for the great work the Congregational-Christian churches have been doing in India for so many years—a work expressed through the beautiful lives of great missionaries, the generous spending of great sums of money, and the earnest intercessory prayers of individual Christian friends in America.

The missionaries have been pioneers in the field of modern education not only for the select few but for all. They were the first to introduce schools for girls and women in India, and because of this great effort a real reverence for womanhood and a kind of respect for person-

ality and for the sanctity of the home have been introduced.

* * * *

The Christian movement in India could not be measured in terms of numerical strength or in the actual spiritual attainment of our Christian communities. It has brought a new day of hope to the depressed classes trodden under foot for centuries by the caste system. In fact, the great permeating influence of the Christian Gospel among all classes of Indian society has brought blessing to millions who have never accepted Christ as their Lord; and especially to the three million Protestant Christians who have felt His saving power.

* * * *

It is a real joy to see so many of our young people coming



Rev. Ratnakar Gaikwad of India talks with Prof. George Michaelides of the Near East School of Theology at Beirut, Syria (and now of Schauffler College at Cleveland) while Rev. Proculo Rodriguez of the Philippines listens in.

The three were members of Douglas Horton's "International Seminar" at Yale last spring. Mr. Gaikwad has cut short his visit to America to hasten back to his flock distressed by the war

forward and taking their places as Christian teachers, doctors, and lawyers, trying to serve their country. All over the country there is a great demand for young men and women. Many young women are serving as doctors, teachers, nurses and health visitors. Some of the Christian leaders are able to help their non-Christian brothers even in their civic and political duties by being impartial as followers of Christ who do not believe in caste or color. As Christians they are better qualified to serve India.

* * * *

Almost all the city churches of our Marathi Mission are self-supporting and self-governing. Some are already doing some evangelistic work in surrounding areas. The Younger Churches in India are grateful to God for giving them the spirit and the strength to get united with other churches. We are now called the "United Church of Northern India." Since this union many

coöperative enterprises have been started. These efforts have been blessed with real results. We are conscious of our great heritage, and real efforts are being made to use this heritage to root the Indian Church in its own soil.

* * * *

Nowadays there is a great movement of groups coming into the Christian fold. It is quite natural for the Indian mind to move in groups. It solves many difficulties which our Mission had to face when individuals were admitted in the church. Such a group of fifty-one people was baptized in the Western District on the fifteenth of March last year in a village called Pimpalgaun Kauda. There were already Christian people in that village from other castes. But now both these groups as Christian brothers and sisters are offering their services to build up a small church which will be used as a church as well as a school for their children.

In many places such poor

people are ready to offer their services as they are not able to offer any money. Most of the village churches are partly self-supporting. On the harvest festival day they bring grain, fowl, goats, eggs, whatever they can, to support their circle pastor.

* * * *

Surely the Indian people are making a real effort by the help of God to help themselves?

And yet it is too great a task for our Younger Churches to care alone for the many people who are entering the Christian fold from the great group movement in India. Our first duty is to make them literate in order that they may remain strong Chris-

tians. Their religious, economic and social life must be improved. Please continue your assistance.

* * * *

To strengthen this Christian fellowship and the sharing of Christian life I hope that our Indian Church will try its best to send now and then someone to the Congregational-Christian churches in America. It has been a wonderful experience for me to have this great privilege and to enjoy the fellowship in so many homes and churches. It is a joy to carry to my own churches the warm feeling of being brothers and sisters in this world-wide Christian Church.

The Adaptable Missionary

Quoted from the *Presbyterian Bulletin*

WE must bear in mind the fact that when one avenue of Christian approach is closed to the missionary he invariably seeks and finds another.

Nationalism may call for the assumption by the government of all responsibility for education hitherto carried by the missionary; mission schools may be headed by nationals at the request of government or even closed; war conditions may restrict certain other forms of missionary work; yet never is the missionary stopped from finding telling opportunities for Christian service.

If he is prevented from teaching in an established school he promotes Bible study conferences, young people's work, the development of church music, village health projects, and other welfare work; he gives himself to famine relief and all forms of social betterment; and above all does he find long prayed-for opportunities for the cultivation of personal friendships and for quiet personal work with individuals.

As someone has said, "The firm base of Christian missions does not change; but its methods are as flexible as the changing times demand."

Making Faith Effective

"WHAT can we ministers do to help you with your difficult task of governing New York City?" a self-important clergyman once asked Mayor LaGuardia.

"Make your churches interesting!" was the instantaneous reply of the head of America's largest city.

Although our churches have a proper concern with both national and international affairs, our primary responsibility is to present the Christian religion in an appealing way to the people who live next door. Effective evangelism is the roast beef on which our churches thrive.

How to establish an intimate contact between the Christian faith which has come down to us from the past and the people who wear out the sidewalks and the pavements in front of our church edifices is the persistent puzzle which plagues intelligent church people.

No one laboratory has the resources to explore all the recesses of the physical world. We move forward because scientists as a group share with each other that which they have learned through their experiments.

Neither can the individual church either penetrate to the heart of the Christian faith by itself or develop out of its own wisdom methods with which to

reach all sorts and conditions of men. Each church gains as it shares in the insights and experience of kindred congregations.

The stimulation of the local church to a more effective outreach into the community is the ultimate excuse for denominational organizations. They exist primarily as channels for the spiritual and intellectual quickening of their component congregations.

In our own fellowship there are three agencies through which the churches pool both their religious ideals and their practical experience. This is one of the increasing functions of the State Conference organizations. The Commission on Evangelism and Devotional Life of the General Council is a prolific source of pamphlet material which has enriched the inner life of ministers and people.

In a personal and practical way this same goal is pursued by the Division of Christian Education of the Board of Home Missions. It functions among the churches much as the research department of a modern industry—discovering and adapting principles and methods which will enable them to do their work more effectively. To this end its staff is made freely available to the churches, subject only to the inevitable limitations of time and space.

Miss Mildred Widber, for many years one of the educational secretaries of the American Board, seeks to lead our churches into a better understanding of child life that our boys and girls may come to know and love the Christian faith.

Miss Lucy Eldredge, a much-appreciated inheritance from the Christian churches, has pioneered in the establishment of the Pilgrim Fellowship among our young people and is now specializing in the junior high school and high school ages.

Henry David Gray is a recent and youthful recruit who also shares in the promotion of the Pilgrim Fellowship but whose major interest is in developing ways of giving college students a comprehensive understanding of our faith.

John Leslie Lobingier, who

long looked after Missionary Education, is now devoting his time to the new and inviting field of adult education in our churches.

Erwin L. Shaver directs his energies to stimulating Leadership Education so that the people of our churches may be properly trained for the responsibilities which rest upon them.

In addition to the five secretaries who are specializing in these five departments, the work of the Division is supervised by Harry Thomas Stock, while the western secretary, Paul Reynolds, renders a general educational service to the regions about Chicago.

If you or your church need help in any of the areas mentioned, write to the Division of Christian Education, 14 Beacon Street, Boston.

Henry David Gray confers with our church leaders of tomorrow at Mills College





Rev. Brewster Bingham stands between (left) Principal Donald Hsueh of Foochow College and Dr. C. T. Kung, the school's physician.

Mr. Bingham comes of a great line of famous missionaries. His wife, too. A graduate of Yale and Union he has given himself devotedly to the religious life of Foochow—with apparently most encouraging success.

Mr. and Mrs. Bingham are now at home on their first furlough.

The Story of the Thirty-Four

By Brewster Bingham

IN the objective study of religious phenomena there often seem to be two factors, one a constant and the other a variable. The law of cause and effect seems to operate as in other realms, but there seems to be also an element which is unpredictable. The first of these may be expressed by the law, "Whatsoever a man soweth that shall he also reap," and the second by the verse, "The wind bloweth where it listeth." We may detect both these factors in the recent developments in the religious life of Foochow College.

THE SOWING

On the side of "sowing," we may list these facts:

I. For many years there have been devoted teachers in the school whose lives have borne witness to the truth of Christ's message. Their time was mostly taken up with the heavy routine work of teaching. But there was energy left over for conducting Bible classes. (Thirteen different teachers had classes this last term.) There was also time for being with the students in such activities as dramatics, hiking and music. Special mention

should be made of the help given by Mr. Nga, Dean of the School, Mr. Liu Ting Po, and Mr. Li. Religion is caught, not taught.

2. Two years ago, a small group of selected students received special help in studying the Christian faith. One of them recently commented on the impression made on him by Jesus' parables and the story of the woman taken in adultery. This nucleus of specially responsive students were later to start others thinking. Their example was to be contagious.

3. Last year, the class to which this group belonged were sent out into the country to do mass education work. To their surprise they discovered not only how widespread was the growth of the Christian Church,

but also what a remarkable influence it had on a district.

Where there was a church, they could gain the coöperation of the people and achieve results. Where there was none, it was virtually impossible to do anything. This was a vivid demonstration of the value of the Christian faith. It seemed to confirm the claim that Christ was the light and life of the world.

4. Last but not least, there was prayer. "Prayer changes things." No one can truly estimate the value of the prayers of the teachers, Chinese and American, who worked with these boys. One can only remember that Albert Faurot, for example, who was their friend and teacher for the last three years, did spend time and strength in prayer for them.

At Mills College, close by the Council in Berkeley in August, the Pilgrim Fellowship commissioned Albert Faurot for foreign service.

Here's a man who having tried the thing out in China in a short term of service now signs up for life.

Mr. Faurot (right) is waiting to receive his M.A. from Oberlin. His companions are, left to right: Sadaie of Japan, Wong of China, and Nakamura of Japan.

A sample of the "World fellowship of Christians"!





Mr. Bingham baptizes Foochow College students who have taken their stand for Jesus Christ, "The Hope of China." Man's extremity in that war-ravaged land is God's opportunity—and ours. Rev. Edward H. Smith is assisting

THE REAPING

But besides these facts, and the new receptivity to the Gospel in China as a whole, there is also the unpredictable "wind" of the Spirit. *Something happened* in Foochow College. One student after another began telling Miss Armstrong (who is in charge of the religious activity of the School) that he had decided to become a Christian. She talked with them individually. Then, without any emotional appeal, she asked them to sign the following pledge:

"I promise to follow the command of Jesus Christ to love the Lord my God with all my heart, with all my soul, with all my strength, and with all my mind; and to love my neighbor as myself. Since I believe that I can do this best in the fellowship of a group, I wish to be baptized and join the church."

They were quite willing to sign this pledge—thirty-four of them, coming from each of the six years of Junior and Senior Middle School. Various teachers, Christian leaders, then took turns

in a five weeks' training class for these boys, speaking to them on various phases of the new life upon which they were about to enter.

The boys determined to be baptized at Christmastide—to make a Christmas present of their lives to Christ—and surely no gift could be finer! On Sunday morning, the day before Christmas, they all had breakfast together at a long table in Miss Armstrong's room. In bowls of delicious warm milk, they drank to the health and strength of the Church they were about to enter.

Then they went over in the sunshine to the church building, which had been attractively decorated with tall bamboo trees and silver stars on a high blue curtain. There, in a quite simple service, but in a hall crowded with their fellow students and their sisters in Wen Shan Girls' School, they were baptized into the Christian Church.

The future of the Christian movement in China seems to brighten when we find young men of the caliber of this group enlisting themselves in it. One

cannot say enough for the splendid spirit of unselfish devotion and loyalty which was evident in a number of these students. They had felt the need of a high religious faith to give purpose and direction to their lives. They had found the answer to their quest and were happy. Their radiant faces showed it.

This is only a beginning. Constant care is still required to insure that these young disciples grow up into the stature of Christ. But it is a good beginning. We hear of twenty-five more students who wish to be baptized. When a fire is started, who can tell how far it will spread?

Bonds of Friendship in Days of Panic

By Ellyn J. Butts

IN the midst of these horrifying weeks of "blitzkriegs" when everyone—even the most stable and sane—has been aghast at the news of each new terror in Europe, when every nation seems to loom a potential enemy and every neighbor a potential "fifth columnist," a letter has come to

me from one of those nations—from a friend of that nationality and race—bringing reassurance and renewed hope.

The letter itself is a warm reminder of my experiences in Japan a year ago as a Kobe College Exchange Fellow from Olivet College, when the writer

Playing together—American teachers and Japanese students and instructors—on the Kobe College campus. How much better this missionary approach than that of the militarist!





Miss Butts stands in the midst of some of her Kobe College students. Can you detect the "real bond of friendship between these Japanese girls and the American"? If so, you sense the "spirit of missions" at work

of the letter accompanied me as interpreter to the Harvest Festival, to the Buddhist funeral of a soldier, to the home of a young girl student.

Without words it reminds me of tender, understanding letters of friendship written to me by Japanese students of this young teacher that winter when my father died very suddenly while I was five thousand miles away. It reminds me of discussions we had—brief usually, but revealing—of some of our thoughts on international relations, and current events; discussions or mere comments which disclosed that our sense of values were much the same, our value of human life, of human initiative, of good will, and justice; discussions during which we both had unusual opportunities to see ourselves, our people, our nations "as others see us."

In this letter, too, is a picture, the picture you see here. Seen casually it is a picture of young

girls—Japanese girls and one American. Seen more carefully, the faces show a variety of expressions and personalities, but all seem to reflect at this moment happiness and friendliness.

What cannot be seen by our physical eye is the real bond of friendship between those Japanese girls and the American—and therefore between their nationalities and races—a bond which grew as they lived and worked together day by day on the campus of Kobe College and High School.

They share memories of sunny days in the classroom in English conversation; memories of "sen-sei's" (teacher's) amusing pronunciation of Japanese names; of our studying a lovely "round" which we finally learned to sing—and I later heard them singing it as they hurried from class to class; of our excursions to a Japanese court and to a Japanese temple famous for its ancient buildings and art pieces; finally

of the occasion for this picture—the day of my leave-taking when just as I was to leave the campus a bevy of these school girls came fluttering toward me bearing the tiny bouquet of daisies, a rose, and forget-me-nots (red, white, and blue) from their own school garden-plot, tied with a red ribbon symbolic of good wishes.

It was almost a year since I had left Kobe when this picture came—the little teacher searched long to find the “photographer,”—but the faces are as familiar as though I had left yesterday, the smiles so real I can hear the little giggle just suppressed, and see the twinkle in the friendly dark eyes so full of kindness and respect.

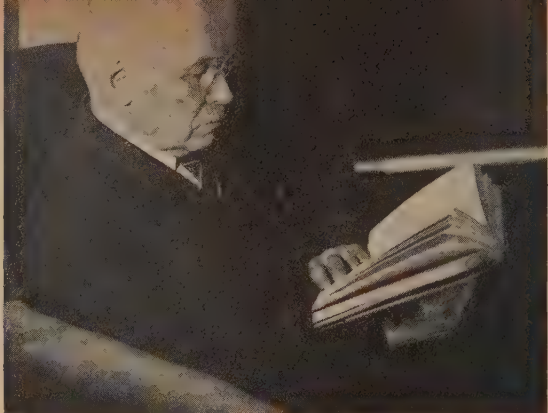
This photo is a dear treasure, but the impression of those associations on our hearts are the real treasures. That is the personal joy of having been an

exchange “fellow,” appointed to build international friendship. That is the intrinsic value of exchange fellowship, that in times of greatest anxiety and dread our thoughts go back to those associations, and our thinking is colored by our real human relations rather than by blatant headlines.

Kobe College (through the Kobe College Corporation in Chicago) with its yearly exchange of students with colleges in America is playing a major part in building a firmer basis for understanding between Japan and America. Kobe is demonstrating through living results, the efficacy of building a creative peace through personal contacts among the youth of nations. Surely there is a real need for such “fellowship” exchanges between all nations for better understanding of all peoples!

Exercises in Kobe College's auditorium. The two flags stand for international coöperation in Christian education





He Lived Several Lives!

IN 1865 John the Prudent—as we shall call him—was born in a portion of Bohemia from which Protestantism was eradicated by the Thirty Years War. His father had served nine years in the Austrian army. Somewhere he had acquired a Bible, which he read diligently—and compared with the teachings of the priests!

At the age of seventeen John the Prudent landed in New York, the first of eight brothers and sisters to come to America. Two entered the ministry, one became a doctor, one a professor in a prominent university and one works for a large manufacturing firm in New England. Between them they have spanned the continent.

Continuing west to Cleveland, John the Prudent soon had a

job which paid him a dollar a day in the cooperage shop of the Standard Oil Company. He quickly shifted to better work. Even today he takes pride in strolling down a prominent thoroughfare where he laid the sidewalk which is still doing duty!

Acquaintance with Henry A. Schauffler, who had come from Bohemia to evangelize the Bohemians in this country, turned his attention to loftier matters than sidewalks. He entered Oberlin College, spending many week-ends in mission work in Cleveland and his summers selling Bibles and holding religious services—when he had a chance—among the Bohemian settlers in Iowa, Wisconsin, and Minnesota, where he organized the Silver Lake Church. He graduated from Oberlin Seminary in 1892 but

continued to study at Western Reserve University. For a number of years he served as pastor of various Bohemian churches in Cleveland

The problem of giving a proper education to his five children long perplexed John the Prudent. This was obviously impossible on his salary of a thousand dollars a year and parsonage, and his conscience was troubled because part of this was "missionary money"! He met the situation by branching out in social work, serving successively as a voluntary probation officer of the Juvenile Court, an attendance officer of the Board of Education, a deputy clerk of the United States District Court, teacher in night school and, ultimately, Chief of the Immigration Bureau of the City of Cleveland. During these years he continued to preach, but without missionary aid. His ecclesiastical compensation was twenty dollars a month and the use of the parsonage.

In 1921 the advent of an economy administration led to the elimination of his position with the city and he went with the Federated Churches as Director of Surveys and Investigations. By this time he knew quite a bit about the city and its people. He continued in this position until the financial troubles of 1930.

The personal exploit in which John the Prudent takes the greatest personal pride is his

debut as a lawyer. While with the Immigration Bureau he felt the need of legal knowledge. Between the wisdom which he gleaned from his son and the instruction he secured from a correspondence course he succeeded in passing the bar examination. Concerning this he writes, "I was sixty at the time and could have been the father of all the boys and girls who were taking the examination with me. I do not believe that there is another minister in the United States who has been trained by his own son for the practice of law!

"We were married 45 years ago. All our children are grown and have had college educations. They had to help themselves, but without my change in occupation they could not have managed their schooling.

"I will be 76 next fall. I would follow the same course again. While the financial side of mission work is often distressing, the privilege of serving and making life-long friends is beyond compensation.

"I am known as a minister and not as a lawyer. I get much amusement from watching people's faces as I tell them that I am both a minister and a lawyer, and I wonder which vocation makes them smile!"

And now at eventide a small pension from the Ministerial Relief Division affords John the Prudent a measure of security.



Camera News

By

Dorothy P. Cushing



HE LAUGHED WHEN THEY SAID

that the large white object was a hen's egg. "It's an ostrich's egg!" declared this bright lad at the Rahuri Nursery School,

India. *He* knew what tiny eggs Indian hens laid!

But up at the American Board mission he saw the flock of big white hens who laid the "whopperous" eggs. He went home and told mother and father about it and father decided to see if he couldn't get hold of hens like that. So the new ideas spread.





PASTOR WANG AND SOME OF HIS SUNDAY SCHOOL

Thousands of Congregational and Christian church folk, and many other Americans, have had their affection for China and their admiration for the Chinese Church deepened by the privilege of knowing Rev. Ping Heng Wang of Peking. Here is shown a part of his fine Sunday School. Mr. Wang has been in the United States during the past year.

PRIZE WINNERS

The fathers of these lads won first prizes for white leghorns at a poultry show conducted by Lu Ho Rural Institute, Tunghsien, North China, in a village 16 miles away.





HAPPY IN NEW CHURCH AND PASTOR

Ordaining Council at Makoho Church, East Africa, of Rev. Edward Pahla seen second from right front row. Rev. J. P. Dysart is second from left, and Rev. Thomas King at end. At the same time the new church-school building was dedicated (below). Mr. Pahla has already done fine work. "The African Christians are happy that they have another African minister," reports Rev. Frank T. Meacham of Mt. Silinda.





GIVING THANKS

In their own way, by a native dance, the Makoho Christians (see opposite page) give thanks for the new school and pastor.

TERMITES DEFEATED

Below is a sample of one of East Africa's best churches, Mt. Silinda, where the old building was destroyed by termites in the floors. Near view shows part of congregation at dedication.



Schools That Teach the Art of Living

DURING his ninety years between 1783 and 1872, Nikolai Frederik Severen Grundtvig of Denmark thought penetratingly and constructively about education. He foresaw the benefits of coöperative credit, coöperative buying, and coöperative selling. Slowly he came to a confidence in the essential soundness of the masses and an understanding of the learning process.

For him the primary function of a teacher was to "awaken, enliven, and enlighten." He substituted the spoken word—the living word, as he called it—for textbooks. Thus he created a thirst for investigation and reading. He made much of group singing, group playing, and group dancing. He awakened his people to an appreciation of their own history and its recreation in drama and pageantry. Out of it came new faith and hope in Denmark with the slogan, "We sing behind the plow."

John C. Campbell, once a worker at Pleasant Hill Academy and Piedmont College, had inklings that Grundtvig and Denmark had something for our Southern Highlanders. He determined to find out for himself when death bequeathed his inspiration and vision to Mrs.

Campbell, who already shared his ideas and ideals. After a year and a half in the Scandinavian countries, Mrs. Campbell came home to found a folk school in the southern Appalachians. Her ideas took root at Brasstown, North Carolina where with the people of the community she began the John C. Campbell Folk School. The American Missionary Association was one of the first organizations to give moral and financial support to this enterprise. Its influence is out of proportion to its size. A whole community is in process of economic, social, and spiritual transformation. Worn-out land has been reclaimed and made richly productive. A credit union conserves the meager savings of the people and makes them useful in revolving loans. A coöperative creamery and ice cream company takes all the milk, cream, and butterfat they can produce. Idle whittling has become a delightful and rewarding art. Barnyard animals carved from native woods are on sale in Radio City in New York. One lad who has become remarkably skillful at carving was asked by a resident farmer, "If you worked faster and turned out more animals, couldn't you make more money?" With the words of a true crafts-

man the lad replied, "I reckon I could, but somehow each one I make, I want to stay with longer."

Pleasant Hill Academy is stepping to similar tunes. Its school farmer, teacher of farming, leader of community farmers, spent a year in Denmark. There's a new light in his eyes. His love for people, for land, for growing things, for animals is spreading. The principal reports, "Students now prepare the meals, operate the laundry, and do their sewing in connection with the classes in home economics. We have instituted a curriculum for freshmen based upon their needs as individuals living in this region. The resources of the area, the

institutions and activities affecting them are all considered, as well as their relationships to the political units. Students know the per capita costs of maintaining Pleasant Hill Academy. They have come to recognize that they cannot either pay or work their entire way." Pleasant Hill also has transformed whittling into an exquisite art with a distinction of its own. At Commencement this spring the usual "orator of the day" was not invited; instead, the students dramatized effectively what education at Pleasant Hill has meant to them.

At Fessenden Academy educational use of Commencement was carried even further. One who usually keeps his enthusiasms

Pleasant Hill prepares for rural life





The boys at Fessenden Academy in Florida are interested in sewing

to himself wrote, "A truly astonishing performance! When I observed how the history and social science classes had reconstructed the history and role of various individuals in the community from long and intimate contact with the older families; how they had developed their acquaintance with the Indian communities by working with the Indians and letting them teach the students some of their ceremonial dances and their significance and help them design their costumes; how the science classes worked out simple home-made devices for achieving special lighting effects; how they reconstructed and reproduced the once favored folk games; and how by the time the pageant was half through, the audience was re-living its own history and approving details of the portrayal, I concluded that they had hit on one of the most effective

devices for uniting the school and the community in an effective spiritual and social union."

"Home economics have been taken out of the classroom and placed in the school," writes the principal. "Instead of the neatly arranged practice kitchen upstairs, we use the main kitchen and dining room downstairs as our laboratories. This has given students more than the 'play experiences' which emphasized the preparation of lemon pies and fudge upstairs, and 'just cooking' downstairs. The classes have prepared and served meals to the Fessenden family of seventy-two persons. The students not only criticized the food cooked by fellow students, but actually participated in grading the meals. The classes in mathematics, science, and English utilized the practical problems which developed in the homemaking work. Results have been seen in the

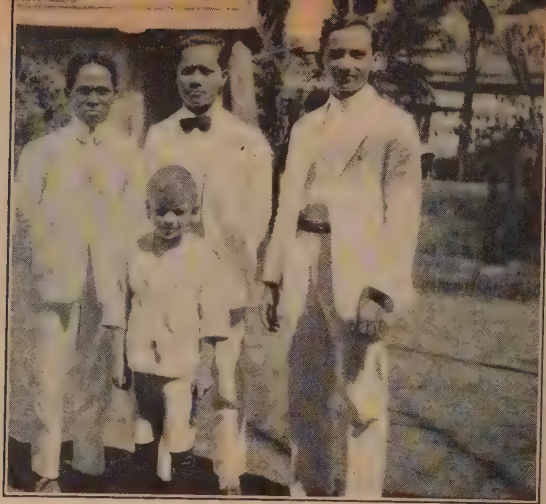
making of lard and soap. Toward the end of the year the boys not only shared in the preparation of meals, but also made cabinets and other conveniences for the kitchen, killed and prepared meat, and did various other things which make for a real experience in coöperative living."

Lincoln School is located at Marion, Alabama, a small town of two thousand persons, two-thirds of whom are Negroes. It is the county seat of Perry County which has a population of twenty-seven thousand, twenty thousand of whom are Negroes. The one public school for Negroes which goes beyond the primary grades is twenty-eight miles away.

Lincoln School is a center for Negro life. After school hours the young people use it for their play. Entertainments, lectures, concerts, and plays fill its auditorium. Clubs for young people and adults meet at the school. Last year the ninth grade class in social science established a lunch room. Two boys worked out a promising and rewarding chicken project. A medical clinic was set up at the school in coöperation with a local doctor. A study was made of the homes which offer room and board to out-of-town students. A class built a hot bed for starting early vegetables and planted 175 black walnut trees. The eighth grade is publishing a school paper.

Cooking lessons become important when your fellow students eat and grade what you cook





Rev. Procuro Rodriguez (right) stands with some Filipino colleagues. Because of his leadership among the Protestant churches with which we have fellowship he could well be crowned "Bishop of Mindanao." Read his article

American Friends, Keep It Up

By Procuro A. Rodríguez

LET me express the gratitude of the Filipino Christians to the Older Churches of America for the good that their missionary effort has done our people.

While we must acknowledge that the Spanish Catholics brought to the Philippines the first light of Christianity—and we are not unmindful of that benefit—the Protestant Filipinos can say emphatically that the Evangelical missions have done a signal service in helping our people get an insight into the dynamic character of pure Christianity.

The external observances of the Church were not new to us when the American missionaries came. But the open Bible was. The democratic fellowship of Filipinos with American missionaries was new, too. The impact of personality upon personality plus the Gospel Story made us vitally conscious of the innerness (if I may be permitted to coin a word) of the power of Christ. It removed the veneers of hypocrisy amongst those of us who made claim to respectability and high birth and were satisfied with that. It led us to the peace

of Christian humility and the joy of God's forgiveness.

Moreover our people were helped to rediscover the value of the individual man regardless of position or possession. How important to the democratic way of life!

It made us conscious of the moral content of Christianity as we did not feel it so strongly before. Honesty took on a new premium.

The fact of life and possessions as a trust from God struck deeply into many souls, and many a bright youth joyfully surrendered his life to God in service. To him the cost was not worth counting. The only thing that mattered was that God's will was done. We have come to know a happiness that money cannot buy.

In our coöperative effort (Protestant Filipinos and American

missionaries) many individual congregations have graduated from the state of dependence upon mission funds to that of self-support. And I am proud to say that this movement toward independence did not start from any urging of the missionaries. Today, too, we Filipino Christians and your American representatives are on an equality in decisions on plans and action. In fact, Filipino leadership has actually become aggressive—at least much more so than formerly.

Who is the missionary that does not rejoice in the achievement of the past forty years? New life shoots forth from that early planting. The Protestant Church in Mindanao is truly indigenous.

* * * *

But right here we must not make a false step. Haste will

Family prayers have not died out among the Filipino Christians. And grace at table means something



make waste. Your task with us is not yet done.

Take the work among the Mohammedan Moros, for example. We have entered this gate into the Moslem world. Dr. Laubach has begun well. His big heart has won the affection of the Moro people. American friends, keep up this work. Support it adequately.

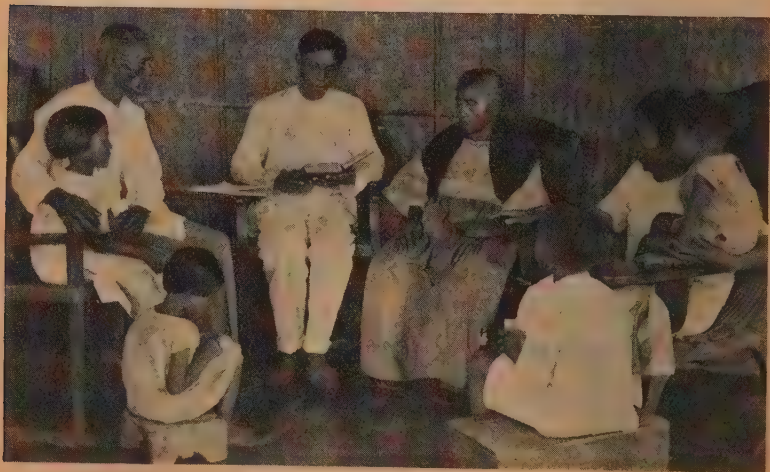
Then there is our new opportunity for evangelism among the 10,000 Filipinos who come into Mindanao from the north every year. Our small young church cannot cope with such a tide of immigration; it is struggling with all its might to make itself self-supporting.

Our American brothers should

help us strengthen our Theological Seminaries to the end that we may send forth Church leaders worthy of respect and effective in leadership in life and thought. Frankly we have not received adequate support at this point in the last ten years.

For closer fellowship it is my hope that in the future our Filipino Church will be able to send now and then a delegate to the Congregational Council in America and he will bring our greetings to the congregations scattered over this land. I have immensely enjoyed the fellowship I have had with Congregationalists in America this year and I have that warm feeling to take home with me to the Younger Church in the Philippines.

They listen to the Word—father and mother, grandpa and grandma, and the children—in Senor Rodriguez' "diocese." In this we have fellowship with them—one Lord, one faith, one baptism



Along the Way

By Fred L. Brownlee

IN Missouri he had been handy man for a physician, with special responsibility for the doctor's horse. When the doctor decided to follow trails which later brought Theodore Roosevelt to southern North Dakota, the handy man came along. They settled at Dickinson, now a city of six thousand persons, forty-eight per cent of whom are Roman Catholics.

We passed through Dickinson, motoring from Berkeley, California, to Elbowoods, North Dakota. There is a State Teachers College there. We called on the president and learned about the doctor's handy man when we asked if there were any Negroes in Dickinson. "Yes, there has been just one family here for years," the president said. "The grandmother and a grandson remain. The grandson was graduated from this college. He is teaching high school in Tennessee. The grandmother is living all alone here in Dickinson."

We looked up the grandmother. A little girl was riding her bicycle in the neighborhood and we asked her to point out the house. She did so, and then with beaming eyes said, "This is Grandma Thurley's birthday. She is seventy-five years old."

To a knock on the door came a welcome "Come in." There sat Grandma Thurley in a big chair. She is blind and quite helpless, but her mind and her heart were working well. She is intelligent and appreciative, a grateful, big-hearted soul indeed.

We introduced ourselves—half of the "we" was Dr. Charles S. Johnson of Fisk University. Immediately Grandma Thurley said to Dr. Johnson, "Do you know my grandson? He teaches school in Tennessee and has done graduate work at Fisk." Dr. Johnson knew him. Then followed the story about the doctor's handy man.

"My husband came with the doctor from Missouri. He knew a lot about horses. In his day when anyone around here wanted to buy a horse he had my husband look the horse over and advise him. He was smart about horses. When the doctor decided to stay in Dickinson my husband—he wasn't my husband then—came back to Missouri to get me and we lived together here all these many years. All that are left now are my grandson and I.

"I kept after my grandson from the time he was a little boy and told him that some day I wanted

him to fill Booker Washington's shoes. He stayed right in school and did all kinds of work to earn his education. He finished high school and then went to the college. They treated him fine at the college and he won twenty-six honors. He was also the fastest runner in North Dakota.

"When he finished college and was ready to be a teacher he did not want to leave Dickinson. One night I talked to him for six hours. I told him that there was no chance for him to get anywhere here. I kept telling him that he should go where his own people are and serve them like Booker Washington. I knew it would be hard for me to have him go, leaving me here all alone. But there was nothing for him to do in Dickinson except be a handy man like his grandfather.

"At last he gave in and found himself a teaching position in Tennessee. In the summers he went to the graduate school and now he has his master's degree. He's going right on until he gets his doctor's degree. He writes me nice letters and comes to see me when he can. He's a fine boy, a smart boy. 'Course he isn't any smarter than other teachers, but he is doing what I always prayed he would do and what I kept before him when I told him that his grandma wanted him to fill Booker Washington's shoes."

We asked her about herself and how she had been treated in Dickinson. "You see," she said,

"all the people here are white. There never was another Negro family here. If I had never looked in a mirror I wouldn't know I was colored myself, because all I saw here was white folks. They always treated me fine. Of course I knew how to stay in my place and I never went among them unless they asked me, but they asked me many times and they just treat me as if I were one of them. They treated my grandson at school and college that same way, too.

"I belong to the white people's church. I couldn't have a church all for myself. I never went to school but I learned to read and write and think for myself. I read my Bible and found that Jesus treated everybody the same and that he came to save me just as much as the white folks. I'm a Nazarene and believe in my God and my religion. Sometimes I pray for hours. I did so for three hours one night when I heard about a flood down in Tennessee where my grandson teaches. He was not hurt in that flood, but one night when he was crossing the river where he teaches he almost drowned. I had a vision that night of something terrible happening to that boy, so I prayed and prayed for a long, long time. Then I got a letter from him telling me all about how he was almost drowned that night."

We told her about the little girl on the bicycle who said,

"It is Grandma Thurley's birthday." That pleased her a lot. She thanked us for calling, saying "This is the happiest birthday I ever had. Won't you write down for me your names and who you are so that I can tell my grandson all about you and how you visited me on my birthday? When you see my grandson encourage him to keep going on as his grandma always told him to."

Thus cross life's trails. The Lewis and Clark expedition came this way in covered wagon days. Custer passed here to his disastrous defeat in an endeavor to

subdue the Sioux and Cheyennes. Theodore Roosevelt came here seeking health and strength. Others have come for various and sundry reasons. We were on our way from the national meetings of our church to the work our church is doing among the Indians of North and South Dakota. Grandma Thurley's husband followed in the trail of a physician who was seeking wider opportunities. Now her grandson has picked up the trails our grandfathers blazed in Tennessee. With him we are seeking new trails leading to better human relations and understanding.

A Sample of Giving

Another story from a Congregational missionary in West Africa shows the same spirit at work in the minds of people who haven't had so much civilization as to make them misunderstand or ignore the simplicity of Bible truths.

A letter was recently received at the Board headquarters in Boston enclosing a check for \$39. This money was raised by a group of extremely poverty-stricken Christian women in Africa. They wanted this money sent to the sufferers from war's horrors in Europe. Their letter said "The story of distress in Europe has brought us the keenest sorrow. We wish we might help in some way. This gift goes with our Christian love."

That native African church is also helping some of the missionaries from Finland who are now stranded without means of support from home. They also have a project in missionary work among one of the neighboring tribes.

They refused to reduce their support for these efforts but made their gift of love to Europeans they had never seen, who were caught in the horrors of war. How many of us have done as sacrificially for China or for Europe?

From a Radio Address by DR. LESLIE BATES MOSS

New Elende Leper Camp

By Henry S. Hollenbeck

LAST December a new camp was opened for our leper friends. We also dedicated a new chapel and a new dispensary. The money for securing the material for the chapel was donated by Mr. P. M. Spoolstra and that for the dispensary by Mrs. Mary W. Donkin, as a memorial to her mother.

The work of construction was done by the lepers themselves, except the roofing which required skilled carpenters. The chapel was roofed with tiles, one half of which were donated by a local Jew.

The little chapel with its red-tiled roof, in a setting of sylvan green, with the mountains in the background, presented a striking picture. It faces the semicircular group of adobe and grass houses built among the trees of the primeval forest.

On the day appointed a program was arranged for an afternoon service, with the leper choir furnishing the music. An introductory talk was given on the work of the American Mission to Lepers and mention was made of the donors whose generosity made the buildings possible.

Words of appreciation from Pastor Paulino Gongga Liahuka followed. He is the pastor of Elende Church. Then the appreciation of the lepers was expressed by one of their number. He said in part:

"Our gratitude for all that is being done for us here is such that it is impossible for me to put it into words. We were dead and we have been brought to life and some

of us have found the new Way of Life. How can our gratitude be adequately expressed in words? We all know only too well the fearful ravages of this disease when it is allowed to go untreated. Before we knew of Elende we were miserable and without hope. Now we feel life returning to our bodies and we are filled with gladness and hope."

Here Bingubingu added a word, saying: "When I first learned that I had leprosy, I decided that life was no longer worth living and I arranged to shoot myself and end it all. Just as I was on the point of doing it my father discovered me and took away the gun. How thankful I am today that he did so! We want to send our heartfelt thanks as those brought back from the dead, to all the kind people who have contributed to make this miracle possible."

After the dedication service there followed the confession of faith by eleven lepers who expressed a desire to enter the new Way of Life. Two of them were old gray-haired men. Two babies were then presented for dedication and two lepers were baptized and received into church membership. The service closed with Communion.

The next day there was a feast, followed in the evening by the movies. What an uproar there was in camp when the moving picture machine appeared, and what a hilariously happy evening followed! What a thrill they got out of seeing themselves in the movies!

Malcolm Dana

Malcolm Dana, formerly Director of the Town and Country Department of the Board of Home Missions of the Congregational and Christian Churches, died on August 17, 1940, at Waban, Massachusetts. He was one of the first leaders of the rural church movement and was particularly known for his work in developing the larger parish plan.

He was born in 1870 in the personage of the First Congregational Church of Norwich, Connecticut, the son of Malcolm M. and Susan Boyd Clark Dana. He graduated from Carleton College in 1898 and received his B.D. degree in 1901 from Hartford Theological Seminary. Grinnell College granted him the degree of Doctor of Divinity in 1917. He married the former Ida M. Ellis of Charles City, Iowa, in 1900. Mrs. Dana passed away in the fall of 1938. His family includes a daughter and two sons—Miss Mary Dana, a secretary of the Y.W.C.A. in Boston; Ellis Huntington, a member of the staff of Simmons College, Boston; and Malcolm Boyd, President of Piedmont College, Demorest, Georgia.

Malcolm Dana was ordained to the Congregational ministry in 1901. He had pastorates in Kingston, Rhode Island; Hallowell, Maine; Maquoketa and Ottumwa, Iowa. During the World War he was with the Y.M.C.A. for nineteen months, serving as secretary of the first "Y" hut in France. He became Director of the Town and Country Depart-

ment of the Church Extension Boards in 1919; in 1929 he was loaned to Yale Divinity School and Hartford Theological Seminary as a part-time teacher. In 1936 he severed his relationship to the Boards to devote his full time to teaching and to research as Director of the Interseminary Commission for the Training of the Rural Ministry. In the fall of 1939 he taught at Bangor Theological Seminary. At the time of his death he was writing a history of the first ten years of the Interseminary Commission.

Any list of the founders of the rural church movement in the United States would include Malcolm Dana as one of the foremost. He probably knew more persons by name and was known personally by more rural pastors than any other leader of his time. Few men have the capacity for friendship which was the unique feature of his influence.

He was author of *Christ of the Countryside*, *The Larger Parish Plan*, and scores of pamphlets and articles on the rural church. He had taught short courses and lectured in practically every college of agriculture in America and had worked intimately with the Secretary of Agriculture and other national leaders in the United States Department of Agriculture in every administration over a period of two decades. Upon the foundations which he helped to create, the rural church movement in the future will be built.

THOMAS ALFRED TRIPP

Chronicle

APPOINTMENT

Miss Winifred Hemingway has been engaged for a three-year term as an associate missionary of the American Board in Taiku, North China.

SAILED FOR THE FIELD

Rev. and Mrs. Merlin W. Ennis sailed July 18 from New York to rejoin the West Central Africa Mission.

Miss Mary W. McClure sailed August 1 from San Francisco to rejoin the North China Mission.

Dr. Lorrin A. Shepard sailed August 5 from New York to rejoin the Near East Mission.

Miss Bertha H. Allen sailed August 5 from Los Angeles to rejoin the Foochow Mission.

Miss Hazel F. Bailey sailed August 12 from Seattle to rejoin the North China Mission.

Dr. and Mrs. William L. Nute sailed August 13 from San Francisco to rejoin the Near East Mission.

Miss Leona L. Burr sailed August 20 from San Francisco to rejoin the Foochow Mission; **Miss Anne B. Kelley**, Professor and **Mrs. Stanley D. Wilson**, Rev. and **Mrs. Samuel H. Leger**, to rejoin the North China Mission.

Professor and Mrs. Roderick Scott sailed September 6 from San Francisco to rejoin the Foochow Mission; **Rev. and Mrs. E. Walter**

Smith and Mr. Albert L. Faurot joining the Mission; **Rev. and Mrs. Earle H. Ballou**, **Miss Helen Dizney**, **Dr. and Mrs. Hugh L. Robinson**, rejoining the North China Mission; **Rev. and Mrs. Robbins Strong**, **Miss Ethel Lovatt**, joining the North China Mission; **Miss Edith Husted** rejoining the Japan Mission; and **Miss Margaret Ham-maker** rejoining the Marathi Mission.

ARRIVALS FROM THE FIELD

Miss Isabelle MacCausland of Kobe, Japan, arrived in San Francisco May 4 (not April 25 as announced in the June HERALD).

Rev. and Mrs. Clarence F. McCall of Kusaie, Micronesia arrived in Los Angeles in July.

Rev. and Mrs. Henry H. Riggs of Beirut, Lebanon Republic, arrived in New York July 10 (not July 8 as announced in the June HERALD).

Miss Grace M. Boynton of Peking, China, arrived in San Francisco July 24 (not April 25 as announced in the June HERALD).

Miss Gladys M. Williams of Taiku, North China, and **Rev. and Mrs. Sherwood F. Moran** of Osaka, Japan arrived in San Francisco July 31.

Rev. and Mrs. Harold W. Robinson of Tehchow, North China arrived in Los Angeles August 3.

Mrs. Frederick B. Bridgman of Johannesburg, South Africa, and **Miss Caroline E. Frost** of Adams, Natal, South Africa arrived in San Francisco August 13.

Miss Grace H. Stowe of Kobe College, Kobe, Japan, arrived in San Francisco August 14.

Rev. Harold S. Matthews of Fenchow, North China, and **Rev. and Mrs. Duane V. Waln** of Chilesso, Angola, West Africa arrived in Seattle August 22.

Dr. and Mrs. James B. McCord of Durban, Natal, South Africa, arrived in New York, September 4.

COMMISSIONINGS

Mr. Albert L. Faurot was commissioned at Mills College, Oakland, California at a session of the National Council of the Pilgrim Fellowship held August 13-20. The Commissioning and Godspeed Service was as follows: Prelude, Mr. Albert L. Faurot; Worship, Mr.

John Webster; A Missionary of Yesterday, Mr. John Fairfield; Why I Want to Go Abroad, Rev. Robbins Strong, Mrs. Lucia Smith, Mrs. Katherine Strong, Rev. E. Walter Smith; Presentation of Commission, Dr. Hugh Vernon White; Prayer of Consecration, Dr. Fred Field Goodsell; Welcome, Rev. Ping Heng Wang and Dr. Hachiro Yuasa; Benediction of Music, Mr. Faurot. Mr. Stanley Conover presided.

Rev. and Mrs. Robbins Strong were commissioned as missionaries of the American Board to China in the First Congregational Church, Berkeley, California, during the sessions of the Annual Meeting, August 15. The order of service was as follows: Rev. Rockwell Harmon Potter, D.D., presiding; Responsive Service of Partnership; Presentation of Commissions, Rev. Wynn C. Fairfield, D.D.; Prayer of Consecration, Rev. Douglas Horton, D.D.; Welcome to China, Rev. Ping Heng Wang; Benediction, Dr. Potter.

Insure with Missions

When nations are today sending costly armies into other lands for selfish aggrandizement and with destructive methods, the work of the great army of altruistic missionaries who are working constructively by means of peace and good will, becomes the more important. Surely the many missionaries scattered throughout the world are the best protection we have today. They are the world's best insurance against war.

Money given to missions is not only

an investment, it is the best insurance policy in the world today—the best guarantee or insurance against a world going to pieces. **INSURE WITH MISSIONS!**

Surely we, who have not felt called to leave our country, can help hold the world together by increasing our support.

REV. PAUL S. McELROY
Manchester-by-the-Sea
Massachusetts

**Daniel Hand Educational Fund
for Colored People**

Total Income Received from Investments, from June 1 to June 30, 1940 . . .	\$3,382.60
Month of July, 1940 . . .	10,916.60
Total for 2 months ended July 31, 1940 . . .	\$14,299.20

**American Missionary Association
Division**

**The Board of Home Missions
of the Congregational and
Christian Churches**

WILLIAM T. BOULT, Treasurer

DEATHS

Earle Guernsey Taylor, son of Dr. James Dexter Taylor, died April 18 at Johannesburg, South Africa.

Mr. Frederick E. Reeve, a Corporate Member-at-Large of the Amer-

ican Board, 1921-1940, died on June 22 at Frankfort, Michigan.

Rev. Julius S. Augur, Dean of evening division of Hillyer Junior College, Hartford, Connecticut, and former American Board missionary to the Philippines, died at Hartford Hospital, Tuesday, August 13, aged fifty-nine.

Rev. Malcolm Dana, D.D., retired Director Town and Country Department, Church Extension Division, Board of Home Missions, and Director of Research and Service Inter-seminary Commission for Training for Rural Ministers, died at Waban, Massachusetts, Saturday, August 17.

Rev. Charles Emerson Burton, D.D., retired General Secretary of the General Council of Congregational-Christian Churches, died at Georges Mills, New Hampshire, Tuesday, August 27, aged seventy-one.

Mrs. W. Nesbitt Chambers, missionary of the American Board in Turkey from 1879 to 1925, died at Washington, D. C., Sunday, August 25, aged eighty-nine.

Come to Akron

Attend the Mid-West Regional Meeting at Akron, Ohio, October 22-24. Great speakers, telling messages, attractive features, fine hospitality and inspiring fellowship! Don't miss it. Write early to MRS. GLADYS BLACKMORE, First Congregational Church, Akron, O.

"IMMORTAL MONEY"

"Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears, does not 'pass away.'"—Rev. Jay T. Stocking, D.D.

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A Conditional Gift will provide a fixed annuity for your lifetime.

In addition, you may designate which of the following ways you wish the residue of your gift to be used after your lifetime:

1. Training youth of the church for leadership; aiding students for the ministry; directing religious education in the churches.
2. Educating underprivileged Negroes and southern highlanders; maintaining hospitals, doctors and nurses.
3. Helping needy aged and disabled ministers, and widows and orphans.
4. Aiding home missionary pastors in difficult fields; building churches for struggling congregations; establishing bible schools.

You can enjoy a sense of immortality now by the plans which you make for good works which will live after you.

Write today for booklet how to secure an annuity for yourself.



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NOW AS THEN

During the last World War and the immediate years of reconstruction our Congregational Fellowship raised its Apportionment Gifts from \$1,237,347 in 1914 to \$3,115,267 in 1923 (151 per cent plus).

For the same ten-year period our total Benevolence Contributions rose from \$2,272,040 to \$5,366,181 (136 per cent plus).

Explain it as you will, our churches stood by their work and workers and even made advance.

Now as then, the Church is the first line of defense against hatred, injustice, and other evils that disintegrate our common life.

It is the strongest offense in behalf of understanding, good will and cöoperation.

LET'S SEE TO IT

That every worker in every community in every state, all through our own country and in the lands overseas, has the encouragement of our loyal support.



For Programs and Information Write to Your

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